لا إله إلا الله محمد رسول الله

إن الدين عند الله الإسلام

THE
REVIEW
OF RELIGIONS

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Ikha 1352—October 1973

من در حریم قدس چراغ صداقتم
دستش محافظ است ز هر باد صرصرم
(حضرت مسیح موعود علیه السلام)

EDITOR
M. G. AHMAD

The Ahmadiyya Movement in Islam

The Promised Messiah, Hazrat Mirza Ghulam Ahmad, was born in 1835 at Qadian, a village in India. In the eighties of the 19th century, he was called to the office of World Reformer to combat the current of religious philosophies and to explode the Christian theory of redemption based on the fiction of Christ's death on the Cross and to tell the Christians and Muslims to call off their hope for a second visit from Christ as he had been gathered to his forefathers and barred like all mortals from coming back to the world, and that he had come instead as the Promised Messiah.

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The Promised Messiah initiated the Ahmadiyya Movement to revive faith in God, challenging rival churches to a spiritual contest to seek Divine sanction for the religion He favoured, through prayer and appeal to Him for guidance and arbitration in the matter, by means of His signs, to re-establish the glory of the Holy Prophet Muhammad, to expound and disseminate spiritual beauties and moral excellences of the teachings of the Holy Quran, to wean men from war-like tendencies and to educate world opinion in favour of renunciation of war as a means of settling disputes, to infuse hope, faith and courage in the drooping hearts of Muslims and all the depressed races and nations of the world, to warn the exploitere, slave-drivers, and pedlars in sin against the evil consequences of their evil ways, to collect under one banner all the true followers of Islam and lovers of peace and to inculcate among them the spirit of tolerance, good will and selfless fellow-service and a feeling of true brotherhood.

The Promised Messiah passed away in 1908 and was succeeded by his foremost votary and closest companion, Hazrat Hafiz Haji Hakim Maulvi Noor-ud-Din as Khalifa-tul Masih I. After his death in 1914, the Promised Son of the Promised Messiah, Hazrat Haji Mirza Bashir-ud-Din Mahmud Ahmad, was chosen as Khalifa-tul Masih II. During his 52-year long leadership, the Khalifa-tul Masih II organized a world-girdling chain of mosques and missions. On his death on November 8, 1965, the electoral college named, with one accord, Sahibzada Hafiz Mirza Nasir Ahmad Promised Messiah's grandson, Khalifa-tul Masih III.

For further information about the Movement, its activities and aims and objectives and literature, enquires may be addressed to the nearest Ahmadiyya Mission or direct to

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Nazir Islah-o-Irshad,
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Prtnted at the Nusrat Art Press, and published by M. Masud Ahmad B.A. for Sadr Anjuman Ahmadiyya, Rabwah, Pakistan.

THE REVIEW OF RELIGIONS

A MONTHLY MAGAZINE DEVOTED TO THE CAUSE OF ISLAM

This is an organ of the Ahmadiyya Movement which represents true Islam. It deals with religious, ethical, social and economic questions, Islamic mysticism and current topics. It also provides Book Reviews.

It is open to all for discussing problems vital to the religious and spiritual welfare of man, but it does not give any assurance to publish all articles received by the Editor, nor does it accept responsibility for views expressed by contributors.

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Annual subscription including packing and postage :

1. Pakistan, India and Ceylon ... Rs. 10
2. England and other sterling areas ... £ 1.
3. U. S. A. and other dollar areas ... $ 3.00

Notes : Cheques and drafts should preferably be drawn on a Pakistan bank. In case a bill or cheque is drawn on a foreign bank, a collection charge of 50 cents for U.S.A. and 4 sh. for U.K. should be added to the amount of subscription.

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The Review of Religions

RABWAH, WEST PAKISTAN

Vol. LXVIII IKHA, 1352—OCTOBER, 1973 No. 10

کیون غضب بھڑکا خدا کا مجھ سے پوچھو غافلو
ہوگئے ہیں اس کا موجب میرے جھٹلانے کے دن

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THE DELUGE

The Deluge hit people of Nuh. Another Nuh, the Mahdi, the Promised Deputy of the Holy Prophet Muhammad (peace and blessings of Allah be on him) warned men against another deluge if they did not mend their ways. Few heeded the warning and many jeered at him and keep up the fire of calumny. The warner departed as had others gone before him but his warnings have been resounding with increasing volume in the corridor of time. The floods that erupted in Pakistan in August last hit cities, villages, men and cattle and crops, sweeping away houses and roads and railway tracks, disrupting normal life in vast areas and left millions stripped of all their possessions. Soaring prices and breakdown of communications have hit every Pakistani.

The Nuh of the age built an ark. But few boarded it and the rest are victims of violent buffets. It is time they joined the party aboard to share the security it enjoys. For, the Holy Messiah of Islam, the Founder of the Ahmadiyya Movement, observed

والله کہ همچو کشتی نوحم ز کرد گار
بے دولت آنکه دور بمانه زلنگرم

"By Allah, I am like the Noah's Ark by Divine Commission. Unlucky is the one who kept away from my Anchor."

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— Mission to the West —

Khalifa-tul-Masih in Europe

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Sunday 5th August, 1973

Hazrat Khalifatul Masih III began the day early today by attending to urgent office matters before starting a marathon session of private audience with members of the Ahmadiyya Community at the London Mission. He met more than 222 members, mostly local, besides two from Pakistan and a law student from Ghana. While expounding the beauties of Islam to Mrs. Theresa H. Comilla, a European lady who had just joined the Ahmadiyya Movement, he stressed the development of the four human faculties : physical, mental, moral and spiritual. "If these are not developed, one would be amongst the exploited ones : Allah requires that all these faculties that He has bestowed upon man are developed to the full." He asked the new Ahmadi to put great emphasis on prayers and establish a living relationship with the living God. "No one" he said, "had a monopoly over this : it is open to everyone". Talking to a student of comparative religion to whom he explained the features of the Ahmadiyya movement he observed that apart from historical absurdities, the idea of Islam being spread by the sword was irrational. No religion which basically changed human life could ever be spread by the sword he said and recalled that at a press conference, he surprised reporters by stating that he intended to spread Islam by winning the hearts of the people. It is interesting to note in this connection that the local press often describes private audiences carried out by the Head of state as a very arduous task. The press and the heads of

states have a lot to learn from the example set by the Head of the Ahmadiyya Community who meets very ordinary people leaving them with warm memories to cherish about their brief visit with the Hazrat. About mid-day, the Khalifatul Masih started out to attend the Walima ceremony of Muhammad Ahmad, son of Mr. Jaswal formerly of Kisumu, Kenya. He touched upon a host of topics during his stay there and returned to resume the private meeting session which continued till almost 3.00 p.m. He then led the sun-down and late evening prayers. Two interested spectators Mr. Craig Barnes and Mr. Narendra Parmar, attracted by the banners welcoming the Khalifatul Mesih waited outside the Mosque to catch a glimpse of the Hazrat. They had a very pleasant surprise when he greeted them and directed that copies of the Holy Quran be given them.

Monday 6th August, 1973

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The Amir-ul-Mominin went for shopping to the Putney High Street, the shopping centre in this part of London. After the noon and late afternoon prayers the Khalifatul Masih rested for a short while before returning to the office. Here he attended to the pending mail and also issued general instructions. He was presented with a report by Mr. Muhammad Hassan on book-binding; he had been commissioned for this work earlier. Mr. Hassan keeps himself engaged in his craft during leisure hours without the availability of the right tools. For almost an hour, the Khalifatul Masih discussed the hand techniques involved in this art, the basic equipment required and the labour involved. Later he led the sunset and the late evening prayers. After prayers, he talked with an Ahmadi gentleman who was greatly perturbed by some measures taken by certain diplomatic officials and allayed his fears in this behalf. After inspecting some travelling equipment, he retired.

The Khalifatul Masih's health continues to improve although he showed some signs of general tiredness following yesterday's

mammoth session of more private audiences. The Begum Sahiba too has been feeling a lot better. She has been exceedingly busy meeting and receiving the very many ladies who called to pay their respects to the Hazrat. Yesterday the Begum was the guest of honor at a party given by the Executive committee of the Lajna Imaillah, the women's chapter of the Ahmadiyya Community.

Mr. Zahur Ahmad Bajwa who had been injured earlier in a car accident continues to improve and has been feeling much better. Members are requested to contiuue their prayers for the health and long life of the Hazrat Khalifatul Masih and his companions.

Tuesday, 7th August, 1973

From 8.30 a.m. to the Zuhr-Asr-prayers, the Khalifatul Masih attended to his mail. After prayers and lunch accompanied by a party of twenty he set out for Hastings. On the way he stopped at Westfield and did some shopping at the Horse and Saddlers store arriving at Hastings at 6.30 p.m. where the party toured the beach and the surrounding areas until 8.15 p.m. It would be recalled that when the Hazrat Khalifatul Masih II visited Hastings in 1924 he picked up some sand and pebbles and scattering these announced his vision naming him William the Conqueror invading Britain adding that his invasion was spiritual. The party returned to London at 10.00 p.m. and the Hazrat soon retired.

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Wednesday, 8th August, 1973

Before the Zuhr and Asr prayers, the Khalifatul Masih attended to urgent office business and also granted private audience to three local doctors and an Ahmadi from Frankfurt. He later rested for a while and at 7.00 p.m. accompanied by Hazrat Begum Sahiba and a few others left for an official dinner reception given in his honour at the residence of the

Ambassador of Pakistan, H. E. Mr. Mumtaz Muhammad Khan Daultana He returned at 11.05 p.m. and soon retired.

Thur day, 9th August, 1973

The Khalifatul Masih visited the Gestetner showrooms at 10.00 a.m. where he was given an operational demonstration of several offset duplicators and ancillary equipment. He took keen interest in their platemaker, and Models 210, 211, 213 offset duplicators, all being the subject of a capital project evaluation for possible investment at various overseas missions of the Ahmadiyya Movement. He returned to the Mosque at 12.45 p.m. and attended to the mail before leading the Zuhr and Asr prayers. At 5.15 p.m., the Khalifatul Masih set out to visit the Hampton Court but as this place was swarming with tourists, it was decided to visit the suburban sights instead. The party returned at 8.00 p.m. and after leading the Maghrib and Isha prayers, the Khalifatul Masih retired.

Friday 10th August, 1973

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The Khalifa-tul Masih led the congregational prayer ; his sermon drew a capacity gathering.

The Khalifatul Masih said that the Almighty Allah had created man in the image of His Divine attributes. A man's life, he said, has two facets: an individual facet and a collective facet. God's attributes should be shown to manifest themselves in each of these two aspects of life. A lot of Divine attributes connected with human life and the universe are mentioned in the Holy Quran. We are required to reflect the colours of these attributes in our lives he observed. In the Surah Fatiha, the first Chapter of the Holy Quran, four main such attributes are mentioned which the Promised Messiah names as Asal-ul-Usool (the real basic principles). The very first of these attributes is that of the Creator or of His providence. In Arabic, the word Rabubiat has two meaning: (1) to create, and (2) after creation, to sustain

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to a man or a race through all the various evoluticnary stages to the highest attainable point of perfection. He (i. e. the Promised Messiah) said that Allah is the Creator of all the worlds. The Promised Messiah in his commentary on this verse states that Allah is the name of the Holy Being who possesses all virtuous attributes and is free from any weakness or fault. This, then, is the first of the attributes, as mentioned in the Holy Quran. As man has been commanded to acquire these attributes, to the best of his abilities. The first requirement, being made today of the Ahmadiyya community, is that there should be an image of the attribute of creation in their communal life, the Hazrat said, adding that this attribute has two phases: (1) of creation, and (2) of evolutionary development. In other words, one is a revolutionary phase and the other an evolutionary phase. Without going into any great scientific or philosophical details, the creation in the beginning of the animal kingdom was a great revolutionary act. This was followed by the manifestation of another creation of the vegetation. The basic difference between these two creations in the fauna and flora on the earth is revolutionary and not evolutionary in character. A great philosopher, probably Russell, commenting upon this difference records his objection to the Theory of Darwin calling this a revolutionary process. When we induce a reminiscence of this act of God of differentiating the animal from the vegetable kingdom through His mere utterance of 'Be, and it is', we observe that this indeed is a mighty revolution from ordinary life to life bestowed with intellect and the power of understanding. One aspect of Rabubiat (the creation and the subsequent development) is revolutionary, therefore. The glories of the Almighty Allah, His messenger, and His messenger's traditions, vouchsafe that no worldly revolution could possibly succeed until and unless it had passed through all the right, real and suitable evolutionary processes to its optimum development. There have been several revolutions, and, as has been mentioned before, one of these revolutions was capitalism which has expanded and adopted several ways and

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means e. g. the industrial revolution in European history, and the agrarian revolution, a piece-meal revolution. All these revolutions had one basic objective focused on achieving material progress for man. But this revolution did not pass through all the assigned evolutionary stages through which it should have passed. It came to a head-on-collision and was challenged by communism. The claim made was that this revolution had been launched for man and for the good of mankind. But there is a great fear today that instead of he ding to human betterment, conditions are being created to cause the destruction of mankind. As this revolution too did not pass through the correct aforementioned evolutionary stages, it was bound not to succeed, whether this fact is admitted by its proponents or not. That half or more than half the world today harbours the fear that the Russian revolution might destroy them, that it unduly harasses them and that it is a constant source of worries and difficulties, is in itself a down-right condemnation of the revolution and proves its failure. The third revolution, like the Chinese revolution, was socialism which portrays an aspect of God's creation and development, the Khalifatul Masih said. Continuing he observed, "This revolution is passing through its initial stages and it is difficult to say whether it will succeed or not. Some time ago, around 1966, a team of Chinese experts engaged on a government project in Taxilla in Pakistan, where they had a complex, visited an alternate site near Rabwah. They also paid a visit to Rabwah and owing to certain difficulties with the district authorities sought our assistance," observed the Khalifatul Masih and "The public kitchen of the Promised Messiah is as open to the Pakistanis as it is to the Africans, Europeans Russians and the Chinese. We invited them, entertained them and exchanged views with them. We are God's community and have no worldly interests. I told them that China was passing through the correct stages at that time. But I cautioned them that if they too adopted the ways and means of other revolutions

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before them, they would be destroyed." Continuing the Khalifatul Masih said, "Instead of passing through the correct evolutionary stages, a revolution may be improperly developed thereby causing its failure." He said that sometime ago, he had addressed the Khuddamul Ahmadiyya and had mentioned four revolutions: the fourth revolution being that of the Holy Prophet Muhammad (peace and blessings of Allah be upon him)." He said that he was not a scientist and had not read much lately about the present scientific advancement, for example, in space science. "We observe" the Khalifatul Masih said, "that the rockets, which are being sent to the moon or other planets, are equipped with several types of engines. Some of these engines serve as motivating power and for initial thrust, and some smaller ones for boosting the speed. There had been several revolutions on this earth brought about by the prophets in the spiritual and non-spiritual fields. It is not necessary to distinguish between the two. But as these revolutions were for a limited period, they were not equipped with such boosters. The revolution introduced by the Holy Prophet of Islam was unique. He fixed a period of fourteen hundred years for it to reach its optimum achievement, and fourteen hundred years is no small period. He had foretold that progress towards this would commence then but that the height of this glorious revolution would be reached in the era of the Promised Messiah when all mankind would be united into one single unit. This is a great phenomenon with several blessings on which the Promised Messiah has commented extensively and which forms a subject by itself. What needs to be stressed though, is that this is a great revolution which out-weighs all the other revolutions put together. We have already noticed the failure of two of these revolutions (i. e. capitalism and communism) and it is too early to judge the third revolution (socialism) of which we are experiencing the initial stages. It is possible that eventually it may make a right-turn, travel to join the Highway of Islam and thus be able to win God's

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pleasure by joining the correct path before the others, as all must tread this path. As this revolution had to traverse a long span before reaching its scheduled goal Allah established a system prevailing in the faiths of previous prophets. For instance, after Moses, prophets came amongst his followers but in spite of the Torah and the spiritual and secular laws of Moses, the followers lacked the system noticeable in the Islamic faith and the Islamic scripture (which is complete, needs no erasure or amending addition). To establish such conditions in which the everlasting revolution could withstand fourteen hundred years and unite mankind into one single community is indeed a great achievement. For this, it is quite evident, there was the necessity of boosters such as reformers, saints and other divines leading up to the Promised Messiah who had to reach renewed perfection within a period of three hundred years. According to our estimates, this stipulated period is only one century away" he concluded.

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After prayers, there was a brief session of the Majlis-i-Irfan" during which the Khalifatul Masih discussed a host of subjects ranging from the growth of the Gillingham Ahmadiyya community, the Annual Gathering of the community in U. S. A., (as to doctors for West Africa he incidently observed that the most successful doctor was one who had great faith in the power of the Almighty God) ; clinics and schools in Africa (under the student-guest scheme, he observed, local citizens were being encouraged), the rights of children as established by the Holy Prophet, the cumulative effect of the preaching of Islam, the Berber Muslim conquests followed by the spiritual conquests by the learned Muslims, the Mahdi in Africa who never sent missionaries to other parts of the world, unlike the Promised Messiah, the Holy Quran and the practices of the Holy Prophet as narrated in his translation as complementary teachings.

Later the Khalifatul Masih granted interviews to some Ahmadies at 5.30 p.m., and then went to visit the famous Kew Gardens of London. He complimented the Garden authorities and regretted

that a similar plantation could not be found in Pakistan. He took snaps and later returned to the Mosque where he led the Magrib and Isha prayers.

At 11 00 p.m,, he granted audience to Waziri Abdu from Nigeria who was on his way from Lagos to Edinburgh to attend a conference. This gentleman held the Khalifatul Masih in close embrace for a very long time and throughout his talk repeatedly thanked the Hazrat for honouring him with an audience. The Khalifatul Masih discussed the prospects and progress of the projects under the Nusrat Jehan Scheme and directed that the brother be shown the offset press at the London Mission and expressed his intention to invest in modern press equipment for all Ahmadiyya overseas missions. This meeting with the Hazrat made a deep impression on Mr. Waziri Abdu who was asked to meet the Imam again on his return journey to London.

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Saturday, 11th August, 1973.

Hazrat Khalifa-tul-Masih attended to the mail and dictated letters for posting. Saturday being a working day for some local Ahmadis, only a few could seek private audience. But these few numbered over 120 representing all age—groups and communities of London, Gillingham and other parts of England including three members from Mauritius. This session lasted for more than two and a half hours. The Imam later asked for certain metal-plates to be prepared for the offset machine. After the Zuhr and Asr prayers in the Masjid-i-Fazl, he rested for a while. In the evening, the Khalifatul Masih strolled on the Mission lawn and conferred with some members of the community. After leading the Maghrib and Isha prayers, he retired.

The health of the Khalifa-tul-Masih continues to improve and he is feeling much better and more relaxed. Members of the Ahmadiyya Community are requested to continue praying for the good health and long life of the Hazrat Khalifa-tul-Masih.

Sunday 12th August, 1973

As the week - end is the most convenient time for the members of the Ahmadiyya community to meet together, Saturdays and Sundays are reserved for these meetings. More than 300 members of the community including one each from France, Ghana and U.S.A., the rest from Gillingham, East London and other parts of the United Kingdom, met the Khalifatul Masih today. Later the Hazrat led the Zuhr and Asr prayers, rested for a very short while, and at 4.00 p.m. addressed over 650 ladies in the Mahmud Hall.

Speech to Lajna

Replying to the welcome address presented to him by the Lajna Imaillah at a reception held by them in his honor, the Amir-ul Mominin observed in his opening remark that the Holy Quran has attached great importance to water. "When we ponder this phenomenon, he said, we note that water pours from the sky as rainfall which settles as snow and ice on the mountains. Streams carrying cool and pure water, flow downhill, and after some time, it begins to mix with the alluvial soil. Some of the water seeps into the ground and some of it flows on to the salty waters of the seas and oceans. Through the benign act of God this water evaporates in the form of vapour, which condenses into clouds, having been purified in this process ; the winds sweep these clouds to various parts of the world and the waters which were at one time dirty, impure and the carriers of harmful bacteria, now become purified, worthy of consumption and able to satisfy one of the prime needs of life on this earth. The same is true of spiritual water which descends through revelations and communion with God, Almighty Who gives light and sustains life. After some time, this spiritual water, too becomes impure and instead of being a source of light and life, it brings darkness and destruction to life, just

as salty water can cause the death of a young infant or seriously harm a grown-up. Hence just as ordinary water when it combines with the dirt and carries harmful bacteria and germs can cause disease or death, so too, can the spiritual waters which descend from the heavens in the form of revelations mixed with similar harmful dirt bring spiritual death and destruction. This spiritual water first descended on Adam and God guided man telling him that He had created this water for his spiritual guidance to the highest attainable point in the heavens. But this water became spiritually impure and turned into a source of the destruction of the followers of Adam. It was from among them that some of the righteous ones were saved during the time of Noah. Later, God sent his prophets and messengers who were the recepients of this spiritual water in its pristine torm, and, thus spiritually cleansed the impurities that arose from time to time." Dilating on this point the Khalifatul Masih quoted the example of Moses, Beni Israel and the Holy Prophet Muhammad (peace and blessings of Allah be upon him). "Through the Holy Prophet came such pure and refined spirituel water that never before had man tasted of such beneficial water and such life : that complete law, that total law that everlasting law, that law through which man saw the glories of Divine Light, law embodied in beauty, that law which did so much good as had never been done before. That spiritual water descended upon this earth, did good to mankind, and spread to all parts of the world ; at different times, some time in the East, some time in the West, some time in the North and sometime in the South, it gathered dirt and had to be refined by various reformers upto the present time, which is the era of the Promised Mesiah, and through him of the Ahmadiyya community. The Promised Messiah is blessed with the task of uniting mankind into one single community under the banner of the Holy Prophet Muhammad. The stipulated time has now arrived, as is apparent from its momentum, for guiding mankind into this unity. The voice, which

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at one time was limited to the Promised Messiah's household, has now resounded amongst the Africans, Americans, Fijians, Europeans and the British. The seeds then planted have now begun to sprout and grow and there are responsible Ahmadis, ladies and gentlemen, in these places. Some Ahmadis realise their responsibilities but some do not understand their obligations. There are some who are lazy and lethargic. Some are driving the world with them, some are attracted by this world. This is a fact which our eyes witness." He went on to say that amongst the ladies in the United Kingdom and the ladies then present in the Mahmud Hall some carried heavy responsibilities. "This is why the Holy Prophet is reported to have said that heaven lies at the feet of the mother. Heaven is the name of that cluster of trees which look beautiful to the eyes and is a source of nourishment for man. The afore-mentioned saying carries heavy responsibility of caring and tending the next generation, feeding it with spiritual waters and not with salty harmful water." Proceeding, the Khalifatul Masih said that if that part of the garden is not properly looked after by a mother as a care-taker, it will be an eye-sore littered with dead, dying, decaying fruitless trees. The first, the basic and important responsibility laid upon a leader and a mother relates to her children—this generation of the descendants of the Holy Prophet Muhammad—is to educate and train them, feed their roots with spiritual waters, save them from the ill effects of the present times, and after saving them from this unclean environment, to convert the garden of the Holy Prophet into a living, clean and beautiful garden abundant in fruit and filled with all the benefits reserved for mankind. In this country there is a big attraction of the world, and mothers have to put an extra effort for up-bringing and safe-guarding their children, but they must make this effort. Otherwise, the garden of the Holy Prophet will not yield that kind of fruit or retain that fertility for which the Pro-

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mised Messiah has been sent to this world. This is not merely a responsibility but the work is blessed with benign qualities. If we had sense, we would be prepared to bear these hardships and the responsibilities entrusted to us, and think nothing of the difficulties to be faced, the trials to be undergone and the responsibilities to be borne by us." Continuing the Hazrat pointed out how through prayers one can overcome the difficulties, trials and tribulations and how it was that Islam brought about a unique revolution in this world. "Common sense tells us that today's comfort is false : otherwise if this comfort was really a comfort, the world would not have discarded the fashions of yesterday or yester-years." In 1970, he said, there was a trend to mini-skirts, and Begum Sahiba was asked by a local shop-keeper if she could allow the patent to be copied as the wearing of the veil may soon be the next fashionable design. To some extent, he observed, the long dress gown (maxi) was a step towards that direction. "Instead of serving as an example for them to copy or emulate, the Khalifatul Masih regretted some Ahmadi sister was following the fashions. "When hem-lines on the BURQA went up eventually yielding to a trend of wearing the NIQAB (veil) only. why did you not act upon the teachings of the Holy Quran in the first place ? The Holy Quran gave very very clear and unambiguous instructions about purdah (the veil). It explains that there are two types of ZEENAT (decor). Of these, one, he said, is artificial, like the wearing of jewellery or ornaments. It is madness and strictly forbidden in Islam to walk around with lip-stick and trinkets worn as a means of attraction. To hide the physical ZEENAT (beauty) the Holy Quran (Ch. 24 : 32) classifies certain groups from whom PURDAH must be observed. When Ahmadi daughters are in the prsence of their parents and in-laws, they appear clad most respectfully. This ZEENAT must be kept hidden from all non MAHRAMS (as specifiid in the Holy Quran). The brothers and parents (included in the group referred to

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as MAHRAM) can behold the face only but this must be kept hidden from all others. This is a simple principle and the Holy Quran leaves no room for options or excuses." He further indicated that new Western converts will be gradually educated as to the meaning and significance of the PURDAH. But those who have been Ahmadi for a long time or those who are Ahmadis by birth and have had a period of training, must understand their obligation and set an example for the new converts. Praising the ladies of Denmark, the Khalifatul Masih referred to a Swedish lady now residing in Germany, who took the veil, but admonished certain ladies from East Africa, who inspite of excellent missionaries having been sent to that part of the world, had begun to consider themselves 'advanced'. "It was only by treading along the righteous path of Islam," he observed, "that true progress can be achieved. It was not his job to please people, but to please God Almighty only, to issue simple and clear cut instructions, and to expect that all those who had pledged allegiance to him would listen to him and obey his diretives." Continuing, the Khalifatul Masih said "there were certain households where only the mother spoke Urdu, while the children conversed in English. what communication medium was there to train and tend the young saplings of the Holy Prophet," he asked. "To break this barrier, either the mother should learn English, or the children must learn Urdu so that they may also be able to read the writings of the Promised Messiah." Citing the example of Mr. Abdul Wahab bin Adam, our African missionary in U.K. who speaks far better Urdu than the children of Pakistani parents settled in England and can also understand Punjabi he said. "The waters of sustenance of life in this world are contained in the writings of the Promised Messiah. Until the Holy Quran becomes an open book for us all we cannot derive full benefit from this treasure. The children here cannot recite the verses of the poems written by the Promised Messiah which he said, were the best known method

of teaching the children the beauties of religion. He urged upon everyone to memorise the verses contained in the DUR-I-THAMEEN. He highly appreciated the fact that the Ahmadi ladies and the men were sacrificing a lot but until one sacrifices everything, one couldnot be the recipient of Allah's blessings, he observed. Next, referring to a prophecy once made by the Promised Messiah in which he had seen Ahmadis in Russia like the sand-grains on the seashore the Khalifatul Masih observed that this meant that soon Russia would succumb to Islam and that there would be innumerable Ahmadis there. He then ended his speech with prayers that Allah be pleased to guide us and may He make us understand our responsibilities and obligations so that the day of the victory of Islam draws nearer. Amen.

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Monday 13th August, 1973

In the morning, the Khalifatul Masih attended to the mail and cleared up all pending office files. He again made closer study of some aspects of the offset machines and the metal platemaking camera and sought further information so that he could take a final decision and make a firm commitment. He met two gentlemn from Pye International and talked about Amateur Radio Clubs with them. After the Zuhr and Asr prayers, he rested for a short while.

Later in the evening, the Amirul-Mominin attended a special meeting arranged by the Nasiratal Ahmadiyya, a chapter of the junior members of the Lajna Imaillah. He listened to the recitation of some moving poems by the young girls and said encouraging words to them expressing his pleasure at the little reception. In his short speech, he said "Our very lives begin with Allah the Creator. He is that being Who possesses all glorious attributes, and Who is flawless and Who lacks nothing. According to Islam, it is He Who creates us, loves us and satisfies our needs. Allah is One Who possesses

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all attributes mentioned in the Quran, e.g. when one looks at the Surah Fatiha, Allah is RABBIL-ALIMEEN, RAHMAN, RAHIM. MALIK-I-YAUM-IDDEEN, and these four attributes are the fundamental predicates of Allah. Allah, as the Supreme Being possesses so many attributes that we cannot count them. But there are about 100 attributes of Allah which are connected with the life of a man on this planet. These attributes have been revealed to us through the Holy Quran." Explaining the meaning of the attribute Rabb he said, "It means that Allah creates and then sustains life. We should try to reach that spiritual height which He has deigned for us. The Holy Quran is the most perfect book. The laws incorporated in the Holy Quran are discussed in a much better way than in any other previous book, where sometimes only half the truth is mentioned, e.g. the Biblical teaching of turning the other cheek. This teaching holds good at times, but not always. Moses had taughts an eye for an eye and a tooth for a toothwhich too is applicable only on some occasions. Islam does not recommend either, it favours both : when someone hurts you and you can correct him by forgiveness then forgive. But if he can only be cured by means of retaliation, then hurt him back. Islam therefore combines the two teachings in a most beautiful way." He then related that the Promised Messiah was asked that when the Torah was there as a revealed book, what was the need for the Holy Quran. The Promised Messiah answered with the challenge that if they could produce a single chapter comparable to the Surah Fatiha of the Holy Quran, from the seventy odd books of the Bible, he would justify their stand. "The text of the Surah Fatiha deals with many different subjects which are not dealt with in the entire Bible. When I read one verse of the Holy Quran, I can hardly proceed any further because I become immersed in deep thought as I look into the various facets of the verse. We believe in the Holy Prophet Muhammad who was the essence of the whole of the creation. We believe that he came as a blessing both for those

who were before him and those who were to come after him. A portion of the Holy Quran was revealed to Adam, a portion to Noah, a portion to Moses, but the whole book was revealed to the Holy Prophet Muhammad only. There is an evolutionary process running through various religions. This is why the advent of the Holy Prophet had been foretold to various peoples earlier," observed the Khalifatul-Masih. "The basic difference between our sect and others is that we believe that the Holy Prophet was RAHMATULILALIMEEN. (a mercy unto the universe.) The progress made by the British Empire, the U.S.A., Russia and China will last as long as they stick to the basic teachings of Islam, but if they leave it, they will be destroyed. This is the secret of success as revealed in the Holy Quran. There are a lot of opportunities made available to us through the Holy Quran. God is so affectionate to His beloved followers that no one else displays as much love as He in all their lives," said the Khalifatul Masih.

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He next outlined the success of the Nusrat Jehan Scheme. He said that he had pledged the opening of sixteen health centres and that eighteen doctors had been sent to West Africa. An American who met him at Tachiman in Ghana visited him in Rabwah in 1972. This visitor said that the success of the Scheme had amazed people and that if they had devised it, it would have taken them thirty years to implement it, whereas within two years the Khalifatul Masih had implemented the Scheme. "This" he said, "is through the grace of God. A doctor was given an initial capital £500, and within 18 months, his net profit was almost £10,000, in spite of free medical treatment to the poorer patients. This was again through the grace of God Almighty. As Ahmadies we depend upon His graces and nothing else." In the evening, the Khalifatul Masih led the Maghrib and Isha prayers.

Tuesday, 14th August, 1972.

At 9.30 a.m. Hazrat Khalifatul Masih, accompanied by his family, the Imam London Mosque Mr. B. A. Rafiq, and the London mission staff along with his personal entourage set out to Oxford. The party travelled along the A 40 motorway and stopped en route at the Fox Bix tea-shop for light refreshments. Oxford is situated at the confluence of the rivers Thames and the Cherwell, 57 miles west of London. Though heavily industrialised as an automobile manufacturing center, Oxford University presents a distinct complex of beautiful buildings which house the second largest seat of learning in the realm. The Khalifatul Masih went round Mian Anas Ahmad's college, the Linacer College, and later proceeded to his own Alma Mater, one of the oldest residential colleges founded about 1263. It was at this college that he did his masters degree during his first visit to the country. There he also went to see his own room and this flooded back memories of his youth. He remained at the college premises reminiscing his past experiences and the wonderful time he had at the college as a resident. Around mid-day, the party proceeded to the restaurant above Boswell stores, where, after accounting for every member of the company he treated the entourage to lunch. Next he did some shopping in the market centre. Later in the afternoon, he visited Blenheim Castle, property of the Duke of Marlborough. At 6.30 p. m., the party started for the residence of Mian Shakil. Here the whole party was entertained to tea. The Khalifatul Masih showed great affection to the little daughter of Mian Shakil. Later he watched the news on the television for a while and returned to London at 10.30 p. m.

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Wednesday, 15th August, 1973.

It was a hot sultry day in London with temperatures soaring to 85 F. The Khalifatul Masih drove to the Wye valley

for a flying visit. Chaudhry Muhammad Zafrullah Khan also joined the party for this outing. At Henley-on-Thames, the whole party stopped for light refreshments and had later picnic lunch at Bourton-the-Water, where the river runs paralell with the main street. The site chosen for the halt was the grounds of Sudeley Castle which is set in the heart of a scenic landscape with the catchment area adding to the beauty of the spot. The party then continued along the A40 to the Wye Valley, Monmouthshire in Wales. Among the many beautiful streams of the West, none is as charming as the Wye. The river rushes wildly over rocky beds, passing slowly through deep, black, silent pools, making its way through bush-fringed meadow-lands bordered at places by steep rocky banks and belts of lofty woodlands. It presents an unbroken series of beautiful landscapes, fine woods and breath-taking gorges. The party made straight for Symonds Yat Rock, a part of the country considered by many to be the most beautiful in Britain, covered in its trip Dixton, Little Doward, Whitchurch, Horshoe Bend, and several other places along the twenty mile winding road running parallel to the Wye. The Khalifatul Masih led the Zuhr and Asr prayers at Symonds Yat and took a few snaps there and was highly impressed by the scenery. Later stopping at a bridge he took a short walk before returning to his car. The party stopped at a services post for light refreshments. It was almost 9.45 p.m. when the group started for the return journey and arrived in London at 11.30 p.m.

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Thursday, 16th August 1973.

This day turned out to be a very hot day in London as the temperatures soared beating a 19 year record. The Begum Sahiba did a brief shopping at Oxford Street, London. For the Hazrat Khalifatul Masih it was another busy day as he attended to his voluminous mail and dictated letters. He remained in the

office of the London Mosque from 10.00 a.m. to 1.30 p.m. when he rose to lead the Zuhr and Asr prayers, then retired for a short while. Later in the evening, to be exct from 6.00 to 7.15 p.m., the Khalifatul Masih remained at the office to dispose of the mail. At 7.30 p.m., he received His Excell ncy Mr. Becar Ousman Semega-Janneh, M. B. E., the High Commissioner of the Gambia, and entertained him to dinner. The High Commissioner is a very good friend of the Ahmadiyya Community and was at the Heathrow Airport to officially welcome the Khalifatul Masih on his arrival. During his talk with the High Commissioner, the Khalifa-tul Masih offered a monthly award of £50 to one deserving Gambian student to help himin his studies in medicine in the United kingdom. The High Commissioner expressed his gratitude for this generous offer. After the Magrib and Isha prayers the Khalifatul Masih saw His Excellency and his wife off. At 10.40 a.m., the Khalifatul Masih showed the contacts of snaps he had taken at the Lake District, Riverhead Horse Show, and at the Kew Gardens. The prints were of high quality and it was a pleasent surprise to know that the Khalifa-tul Masih was a highly skilled photographer. He then studied a report presented to him about the Gestetner offset machines Model 211, 213, plate-making machine, and the high-quality plate-making camera, discussed his plans of producing 200,000 copies of the Holy Quran and expressed the view that it might be of some advantage to sub-contract the sales of the copies of the Holy Quran through a large publishing house on commission basis. He at the same time observed that the object was not to make a profit on sale of literature but only to recover the costs of printing, freight and handling charges and state taxes. More than twenty people were present at this meeting. He next studied a catalogue of luggage accessories available in the market.

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Friday, 17th August, 1973

At 1.30 p.m. the Khalifatul Masih delivered the Friday

Sermon at the Masjid-i-Fazl London, He urged upon the members the study of the Promised Messiah's commentary on the Surah Fatiha. After prayers, he granted interview to some Ahmadis, at 4.00 p.m. left to visit Dr. Vali Shah's dental surgery where he had two teeth extracted and denture mould prepared with metal replacements. Later in the evening, he finalised the itenary of his continental tour which includes visits to Ahmadiyya missions in Holland. West Germany, Switzerland, Denmark, Sweden and possible visits to Yugoslavia and Italy. After leading the Maghrib and Isha prayers, the Khalifatul Masih retired.

Saturday, 18th August, 1973

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At 11.00 a.m., The Khalifatul Masih began a session of private audiences with the members of the Ahmadiyya Community locals from London, Hounslow, Glasgow, and two doctors from Nigeria (Dr. Aziz Chaudhry, Dr. Daud Olanrenju) making a total of 95 members. After leading the Zuhr and Asr prayers, he visited Dr. Vali Shah's surgery. In the evening, he had a stroll down the Mission lawn, and also met Mr. Waziri Abdu from Nigeria and discussed his plans of a press for Nigeria with him.

Sunday, 19th August, 1973

The Khalifatul Masih granted interviews to some members of the Community. After leading the Zuhr and Asr prayers he rested for a while and at 2.30 p.m., left to visit an old colleagne residing at Liphook, about fifty miles south-west of London, settled in the beautiful green country-side. Mr. John Baldock and his wife came out to welcome him. Mr. Baldock still treasures a picture of the Khalifatul Masih taken during his college days and showed it with great pride. He said that he had two children, one of whom was in India at Dlhousie. An ex-mem- of Parliament this gentleman is the proud owner of a lovely

mansion set in a 600 acre farm. The Khalifatul Masih visited the farm and was told that Mr. Baldock has a turnover of 600 cows sold at £ 170 each at the local market, each year. Later he accompanied the Khalifatul Masih to Holycop where they saw steam-locomotives. The Khalifatul Masih had taken with him samosas, mangoes and sweet-meat delicacies which he presented to Mr. Baldock who was highly gratified to accept the gift. At 8.45 p.m., the party returned to London where after leading the prayers and finalising details for the next day's journey the Khalifatul-Masih retired for the night.

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Did Christ Spend His Last Years in India?

(Note : The discovery that Jesus escaped to Kashmir after his abortive crucifixion and died in Srinagar where he lies buried in Khanyar sector was first made by the Promised Messiah).

Ronald Camp, writing in the Weekend of July 18, 1973, believes Christ died in Srinagar.

"The plain, smooth greystone tomb in the holy city of Srinagar, in war-scarred Kashmir, bears no inscription. Inside lies the dust of a prophet. He died more than 1,800 years ago. His name is Jus Asaf. It means nothing to many people.

But bare-footed pilgrims journey to this shrine to pray. They believe that this is the grave of Jesus Christ.

They believe, like their ancestors throughout the centuries, that Jus Asaf, the prophet, is the same man who was crucified on the hill of Golgotha outside far-off Jerusalem.

That he was brought down alive from the cross, healed and smuggled away by devoted followers. That for the second time in his life, he went to India to preach his gospels and to die.....

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It is a sensational claim, which aroused wide-spread interest in Germany, where it was reported in the magazine *Stern*. It could shock and upset many devout Christians. It will be spurned as nonsensical, perhaps even blasphemous legend, the folklore of ignorant Kashmiri peasants.

It is more than that. It is the life-long belief of one of India's most famous professors. After years of research, Dr. F. H. Hassnain is convinced that the tomb of the prophet Jus Asaf is really the resting place of Jesus Christ.

And to try to prove his theory, he is asking for Indian

Government permission for the grave of Jus Asaf to be opened.

His request has started a storm of protest, but he is not a man to be ignored. He is head of the Department of History at Kashmir University, a distinguished archeaologist, with honorary degrees in America and Japan.

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Agonising Ordeal

Is it even thinkable that Christ recovered from the agonising ordeal of the crucifixion, to live and flee from the further vengeance of the Jewish Elders and the Romans?

Professor Hussnain says: "Yes". Not only does he believe that Christ died in India. He believes that he has solved the mystery of the missing years of Jesus—the 17 years of his life from the age of 13 until He was 30, when he "disappeared" from the Bible.

The opposition against Dr. Hussnain's move to open the tomb is strong at Srinagar. But he believes he will eventually succeed.

He says: "Perhaps then I can show the world that here lies Jesus". And he believes that the ancient tomb will produce enough evidence to prove that Jus Asaf—Jesus the Collector—was the man who came from Jerusalem.

The professor says: "I am convinced that Jesus was not dead when he was brought down from the cross. He was nursed back to health.

Evidence

"Then he fled from the Romans, accross Persia and Afghanistan, to Kashmir, where many Jews had fled for refuge from Babylon and Assyria. He died there when he was about 115 years old".

Is it even remotely believable? Should Professor Hussnain's theories be dismissed without further investigation?

He has spent years on his research. This is how he has

pieced together his evidence: "In the ordinary way, the crucified lingered for three or four days on the cross, dying from exhaustion, hunger and thirst.

"Jesus was put on the cross on Friday, at mid-day, and by the ninth hour, he became unconscious. By then it was near to the Sabbath Day and the Jews allowed nobody to hang on the cross on the Sabbath. A Roman soldier put a spear into Christ's side and blood and water ran. He was taken down".

The Bible says that much of course. Doctor Hassnain constructs his own picture of what happened afterward.

"Joseph and Nicodemus were allowed to take him away. They carried him off quickly because they did not wish the Romans to think he was still alive. But they had seen his blood flow and were certain he was still living.

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Healing Oils

"They placed him in his tomb, treated him with oils and creams, wrapped him and hurried off, hoping he would recover.

"They made a risky plan. They *bribed the guards outside* the tomb, found Jesus still alive and carried him away. On the third day, when Christ's mother and Mary Magdalene came, they found the tomb empty."

Dr. Hassnain takes the Gospel of Luke in support of his theory. He asks, "Who were the two men standing by the empty tomb and why did they say to the two Marys: "Why do you seek the living among the dead"?

"Were they trying to tell the women that Jesus was still alive? According to the same Gospel, when Jesus re-appeared among his followers they thought he was a ghost, until he said: "Behold my hands and my feet ... ... handle me, and, see; for a spirit has not flesh and bones as ye see me have".

"After that", the professor believes, "he said goodbye to his disciples on the mist-shrouded Mount of Olives. While they bowed their heads, he walked away.

"The empty grave started a massive search by the Romans. Saul was convinced of Christ's great mission and became his devoted servant, changing his name to Paul. Jesus was free. And started his journey to India".

Lost Sheep

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Professor Hassnain claims that Christ knew India well. He had been there before.

He had foretold that he would preach to "the lost sheep of Israel". They were in India.

They were the persecuted Jews who had fled there for their lives. There is plenty of proof of their presence. Town names, grave inscription and Jewish temple ruins are scattered throughout Afghanistan, Kashmir and India. That is historical detective work. Professor Hassnain produces other evidence. He reports that a Turkish writer in 1417 recorded that "after the crucifixion, Jesus was first in Turkey, where he met his disciple Thomas".

And Thomas is known to have died in Madras, India. (The Revised Standard Version of the Bible says "Thomas may... have carried the Gospel to India")

There is another grave which Professor Hassnain has found. He believes it is the grave of Mary, mother of Jesus. It is near Rawalpindi, in Pakistan.

The inscription reads: "Mai Mari da Astahn"—rest-place of the Mother Maria.

Now Professor Hassnain has unearthed what he regards as one of his strongest pieces of evidence that Jesus preached in Kashmir.

At the Institute of Oriental Studies in the Bombay University at Purana, he has found part of a book written in

115. It was once the property of the Maharajahs of Kashmir. It describes a meeting between the King of Kashmir and a light skinned man dressed in white robes".

King Shalewahin asked the man who he was. He said he was Jus Asif born of a young woman. That he came from a far country to purify religion. The King asked what kind of religion he had and Jus Asaf replied :

"O King, I come from a land far away, where there is no truth any more and evil knows no limits. Through me the bad people and the sinners had to suffer and I suffered through them".

The King asked what his religion stood for. He replied : "She is love, truth and pureness of heart. She teaches men to serve the Lord, who is in the centre of the Sun and the Elements and God and Sun are forever.

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Followers

"They call me Isa Masih.....the Messiah" Other Oriental scribes wrote of Jus Asaf as a kind and just man who walked with a shepherd's crook through Kashmir, called his followers "sheep" and was worshipped as a prophet.

In a monastery near Isamuquam (which means "Rest-place of Jesu") is a shepherd's crook which the monks believe belonged to Jesus.

There is a town called Pahlguam — "Town of the Shepherd" and at Bassarin, they sell a lotion called "Jesus cream". It is believed to be the same as that which healed Christ's wounds when he came down from the cross.

Descendants

In Srinagar, they believe that Jus Asaf married, and hotelier and poet Basharat Saleem believes he is one of the descendants of the Prophet. His family keeps a parchment issued

by the Islamic judge of Kashmir, in 1766, which declares :

"After definite proof, in this place lies Jus Asaf the prophet of Kashmir, who came to preach to the people".

Why hasn't this remarkable theory about Jesus Christ ever sparked off violent argument in the Western World ?

Professor Hassanain says : "No European or American experts have ever tried to analyse the legends of Kashmir. Nobody wants any trouble with the mighty Christian Church".

He is prepared for angry controversy, to have his theory of Christ's survival torn to ribbons, to be scoffed at and denounced. But nothing will shake his belief and he is pressing on for permission to open the tomb at Srinagar.

He is eqully convinced that he has solved the mystery of the missing years of Jesus and that no one can dispute his evidence.

What do leading British churchmen think of the professor's claims ?"

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In the Company of the Promised Messiah

(XVIII) (*Continued*)

Chaudhri Ali Muhammad B.A.,B.T.

The New entrants in the year 1902

(a) Mir Qasim Ali, Editor "Al-Farooq" Qadian

Mir Qasim Ali joined the fold of Ahmadiyya movement comparatively late i.e.; in July, 1902. But on the strength of his sincerly of faith, his intimate knowledge of contemporary religions—Christianity and Hinduism, he was gladly admitted to the galaxy of talents at Qadian. The Mir Sahib was an excellent debator, well-known for his eloquence and argumentation. While at Delhi he successfully edited the Al-Haq and the monthly "Ahmadi". When he finally settled at Qadian in 1920 he started the weekly Al-Farooq which served the cause of Ahmadiyyat and proved a bulwark against the bitter and venomous criticism of someMuslim weeklies and monthlies published from Lahore and Amritsar. His mighty pen produced a number of publications which proved to be a valuable contribution to the Ahmadiyya literature. But perhaps the master piece of his literary attainments was the compilation and publication, in chronological order, all the *Ishtiharat* (announcements or circulars) of the Promised Messiah (peace be on him) from beginning to end in ten valumes. As a result of his long stay in Delhi, Mir Sahib acquired a taste for Urdu literature and poetry which he profitably used in his lectures and writings. He was a fine gentleman, with polite speech and sweet tongue. He had no male issue but took keen interest in bringing up his near relatives and other orphans of the community. He had a fine house in Qadian. One day he was coming out of the Noor mosque at Qadian after perform-

ing his Maghrib (sunset) prayers when he slipped from the steps of the mosque and fell on his side. Two of his ribs were fractured. In the beginning Mir Sahib did not take it seriously but the pain increased as the time went by. His illness took a serious turn and he expired on April 21, 1942. Hazrat Khalifa-tul-Masih II led his funeral prayer and he was buried in the Bahishti Maqbara at Qadian by the side of other companions of the Promised Messiah (peace be on him).

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Chaudhri Barakat Ali Khan

(b) Chaudhri Barakat Ali, son of Ch. Miran Bakhsh, was born in 1887 at Garh Shankar, Hoshiarpur district. He belonged to a Rajut family with some landed property in the town. He passed his Primary standard of Examination in 1898. He appeared in the vernacular middle School Exmination in 1900 but failed. His family circumstances did not allow him to continue his studies. His child's prayer which rose from the core of his heart was the search for a spiritual guide who could lead him to the right path and keep him off from evil ways.

He joins the Ahmadiyya movement

He was incidently drawn to the presence of an Ahmadi doctor, Muhammad Ismail Khan of Goriani who was incharge of the dispensary at Garh Shankar. The doctor was a perfect pattern of Ahmadiyyat who had dedicated everything he possessed to the movement which he dearly cherished. He was a regular contributor to the weekly Al-Hakam, Qadian which published the diary of the Promised Messiah. Young Barakat Ali became interested in the Ahmadiyya movement and its holy Founder, (peace be on him). The exemplary pattern of Islamic life of Ahmadies of Garh Shankar was another incentive which compelled him to join the Ahmadiyya movement. One day he asked Dr. Ismail Khan to write on his behalf, a letter of allegiance to the Promised Messiah at Qadian. Whereupon the Doctor said, "My dear boy, you must know that in case you

embrace Ahmadiyyat, your near relatives, stern Rajputs as they are, will persecute you and threaten you with dire punishment. They will leave no stone unturned to bring you back to their own ideolgy." "I don't mind their threats", said the boy, "even if they kill me. I shall be glad to die a martyr's death.' Whereupon the Dr. Sahib wrote the letter of allegiance. After a few days he received a letter from Maulvi Abdul Kaieem informing him that his 'baiat' had been accepted. It was the happiest day of his life.

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Visit to Qadian

Young Barakat Ali Khan who had not even seen a railway train by this time, set out in 1902 to visit Qadian. He alighted at Batala and passed the night in a neighbouring mosque. In the morning he set out for Qadian and put up in the guest-house. After the Maghrib (sunset) prayer he was introduced to the Promised Messiah in the Mubarak masjid. The following day he was initiated into the movement. He stayed there for a week and then went back to his native town, Garh Shankar. Now, the uppermost thought in his mind was to remain in the company of his spiritual Master at Qadian. So he made up his mind to migrate to the head-quarters. Again he visited Qadian in 1904 and secured a job in the office of the Al-Hakam carrying Rs. 5/- p.m. The following month he was paid Rs. 7/- and after a couple of months Rs. 10/- per month. He worked in this office for four years (1904 to 1908). Before the end of the year the Editor, Al-Hakam, dispensed with his services for lack of funds. Barakat Ali had to seek a new job. Mirza Muhammad Ashraf, then head clerk Sadr Anjuman-i-Ahmadiyya offered him the post of junior clerk on Rs. 12/- which he gratefully accepted. After six months he was confirmed at Rs. 15. After two months he was transferred to the construction department at Rs. 17. One day Qazi Abdur Rahim, overseer, asked him to prepare a new register of accounts which he had to produce in the court of the magistrate at Batala the following day. Barakat Ali Khan prepared the register over-night

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which was duly produced in the court. The performance was highly appreciated by the construction authorities at Qadian who recommended him to be promoted to the second grade clerk. Barakat Ali was now drawing Rs. 20/- a month. In 1930 the Sadr Anjuman-i-Ahmadiyya was financially at its lowest ebb. The Khelifa-tul Masih II made a special appeal for funds to retrieve the situation. The financial staff made strenuous efforts to make the appeal a success. In the following year Chaudhri Barakat Ali was entrusted with the additional charge of financial secretary, Kashmir Relief fund. In 1932 he was promoted to the post of Auditor, Sadar Anjuman Ahmadiyy Qadian. In 1933 he was associated with the Darul Anwar, Committee, Qadian. In 1934 the Khalifa-tul Masih II launched the Tahrik-i-Jadid Scheme of which the finances were to be looked after by Chaudhri Barakat Ali. The four-fold work which he was to supervise told upon his health. But he would not mind the strain; he would not retire to rest for the night unless he had submitted a detailed report of his daily work to Hazrat Khalifa-tul Masih II. He was transferred to the Tahrik-i-Jadid after his retirement of 32 years' service of the Sadr Anjuman-i-Ahmadiyya, Qadian. He retired from the Tahrik-i-Jadid in 1958 on a pension of Rs. 100 together with a pension of Rs. 39/- from the Sadr Anjuman. Chauhri Barakat Ali gratefully accepted Rs. 5/- as remuneration for his labours for the al-Hakam in 1904. He had the satisfaction to feel that God had made provision for his stay in Qadian. The sense of gratitude on his part was the cause of his successful and contented life which he led. He married and had children for whom he provided good education. Munshi Barakat Ali Khan was a man of very simple habits. He was simple in his food and his dress. Perhaps he never wore Western style shoes. I saw him working in the Al-Hakam in 1908, I saw him as a clerk, as auditor and as financial secretary, Tahrik-i-Jadid. We both were neighbours in the Mahallah Dar-ul-Fazl of which I was the president and the Chaudnri, the vice-

president. He collected funds for the mosque Dar-ul-Fazl which was completed in 1932. He also was responfible for the building of the mosque, Darur Rahmat in Rabwah and he supervised the construction of houses of Hazrat Khalifa-tul Masih II's family in the new head-quarters of the Ahmadiyya community. He was a staunch Ahmadi, he volunteered his services for three months to reconvert Malkana Rajputs in the U. P. (India) to Islam in 1924. Himself being a *chhatti** Rajput he broke up the old, old tradition by marrying all his three daughters to *mak'an* (house) Rajputs, and set a good example for others to follow.

Munshi Barakat Ali Khan did not live long to enjoy his well-deserved pension. After a protracted illness of three months he died on April 7, 1960 and was buried the following day in the Bahishti Maqbara Rabwah besides the companions of the Promised Messiah (peace be on him) May his soul ever rest in perpetual peace.

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Qazi Mohammad Usuf of Peshawar

Qazi Muammad Usuf, son of Qazi Muhammad Saddique, was born at Hoti, Mardan district on September 1, 1883. He claimed to have descended from Omar the Great, Second caliph to the Holy Prophet Muhammad (peace and blessings of God be on him). His forefathers migrated from Madina to India in search of employment and finally settled at Hoti in the frontier Province in the time of Muhammad Shah, the Mughal Emperor of India. Ahmad Shah Abdali, king of Kabul, conferred upon Muhammad,

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* Muslim Rajput families of Jullandhar and Hoshiarpur districts of the Punjab are subdivided into *Chhatt* and *makan* Rajputs. Dwellers of cities and towns call themselves *Chhatt* (roof) while the dwellers of villages are branded as *makan* (house) Rajputs and considering themselves superiors they do not marry their daughters to *makan* Rajputs. Even the Ahmadi Rajputs are very sorupulons about the observance of this persuliar tradition but by and by they are coming to reason and examples are not wanting of Ahmadi Rajput girls having been married to non-Rajput youngmen.

Qabil, Qazi Muhammad Usuf's great—grandfather, the office of chief Justice.

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Qazi Muhammad Usuf's mother was a pious well-educated lady. She taught her son 'Muhammad Usuf' the Holy Quran and was interested in his education. Muhammad Usuf joined the the Mission High School, Peshawar and passed his Primary stage with credit from that school. He learnt the Bible with his missionary teachers and won a number of prizes. He then joined the Islamia High School, Peshawar till he passed his Matriculation Examination in 1906. He had his lessons in Persian with his father who taught him *Panj Ganj*, *Gulishtan*, *Bostan*, *Zulaikha* of Jami and the *Sikandar Nama* of Nizami.

Initiation into the Ahmadiyya Movement.

While still a student at the Islamia High School, Peshawar, Muhammad Usuf was introduced to the Ahmadiyya Movement by his English teacher Maulvi Khadim Hussain of Bhera. He wrote a letter of allegiance to the Promised Messiah at Qadian. His letter was acknowledged and prayers offered. (Al-Hakam February 28, 1902) He personally attended the annual aniversary of December 1902 and pledged his allegiance by giving his hand into that of the Promised Messiah (peace be on him). Ever since he visited Qadian year in and year out, and enjoyed the blessings of the promised Messiah's company to his heart's content. Qazi Muhammad Usuf had a passionate zeal for the propagation of Islam. He held open air debates with the Christains, the Arya Samajists and the non-Ahmadi Ulema. He won over a large number of men to the fold of Ahmadiyyat. Maulvi Muhammad Yaqub Khan, Editor of the Light, might be cited as an instance in this case. On the strength of his sincerity and zeal for the Ahmadiyya movement, the Qazi was elected as the Ameer of the Ahmadiyya communities in the Frontier province. He was a bulwark of the movement and Islam in the Frontier Province. He wrote a numner of treaties in Pashto in defence of Islam

and the Ahmadiyya Movement and presented a set of his Pashto books to Khalifa-tul Messiah I, at Qadian in 1912 for which he was thanked and received the gift of the Caliph's prayers.

In March, 1914, some of the influencial Ahamadies of Lahore revolted against Khalifa-tul-Masih II, Mirza Bashir-ud-Din Mahmud Ahmad. All the Ahmadies of Peshawar joined the Lahore Seceders with the sole exception of Qazi Mnhammad Usuf. By and by he succeeded through prayers and incessant efforts to win over a majority of Ahmadies to the Caliphate at Qadian. Maulvi Ghulam Hassan Khan also re-joined his old ccmpatriots at Qadian Master Faqir Ullah followed suit. The Ahmadiyya community of Peshawar is now a compact body working in unison with the centres at Qadian and Rabwah.

Qazi Muhammad Usuf was murderously assaulted on June 9, 1935 in the Qissa Khawani Bazar of Peshawar by a fanatic but he had a miraculous escape. The culprit was imprisoned in another case for nine years. Through his sincere efforts Ahmadiyya mosques with private quarters were erected at Peshawar, Mardan, Abbotabad, Kohat and Dera Ismail Khan. He dauntlessly preached Ahmadiyyat to the Afghan chiefs and rulers of states and to his own English officers in the frontier in whose good books he ever remained. In 1927 a party of collegiates of Lahore and the mufassils arranged a trip to the Khyber Pass under the auspices of the Geographical Society. Qazi Muhammad Usuf represented the Frontier government whose *Kardars* accompanied the party from Peshawar to Landi Khana-Turkham-and back again.

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Qazi Muhammad Usuf was a man of letters. He was well versed in Persian, Urdu and Pashto literature. He authored more than a hundred books and phamphlets in Urdu, Pashto and Persian. He wrote in Urdu, a history of the spread of Ahmadiyyat in the Frontier Province. It is unfortunate that a personlity of the calibre of Qazi Muhammad Usuf was removed from our midst by the cruel hand of death. May his soul ever rest in peace !

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